THE SVMME OF SAVING KNOVVLEDGE:

Deliuered in a Catechiſme, conſiſting of fifty two Sections anſwerable to the Sabbaths throughout the Yeere.

1

IOH. 17. 3.

This is life eternall, to know thee the onely true God, and whom thou haſt ſent Ieſus Chriſt.

By DANIEL FEATLY, Doctor in Diuinity.

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To the Christian Reader.

COVRTEOVS READER,

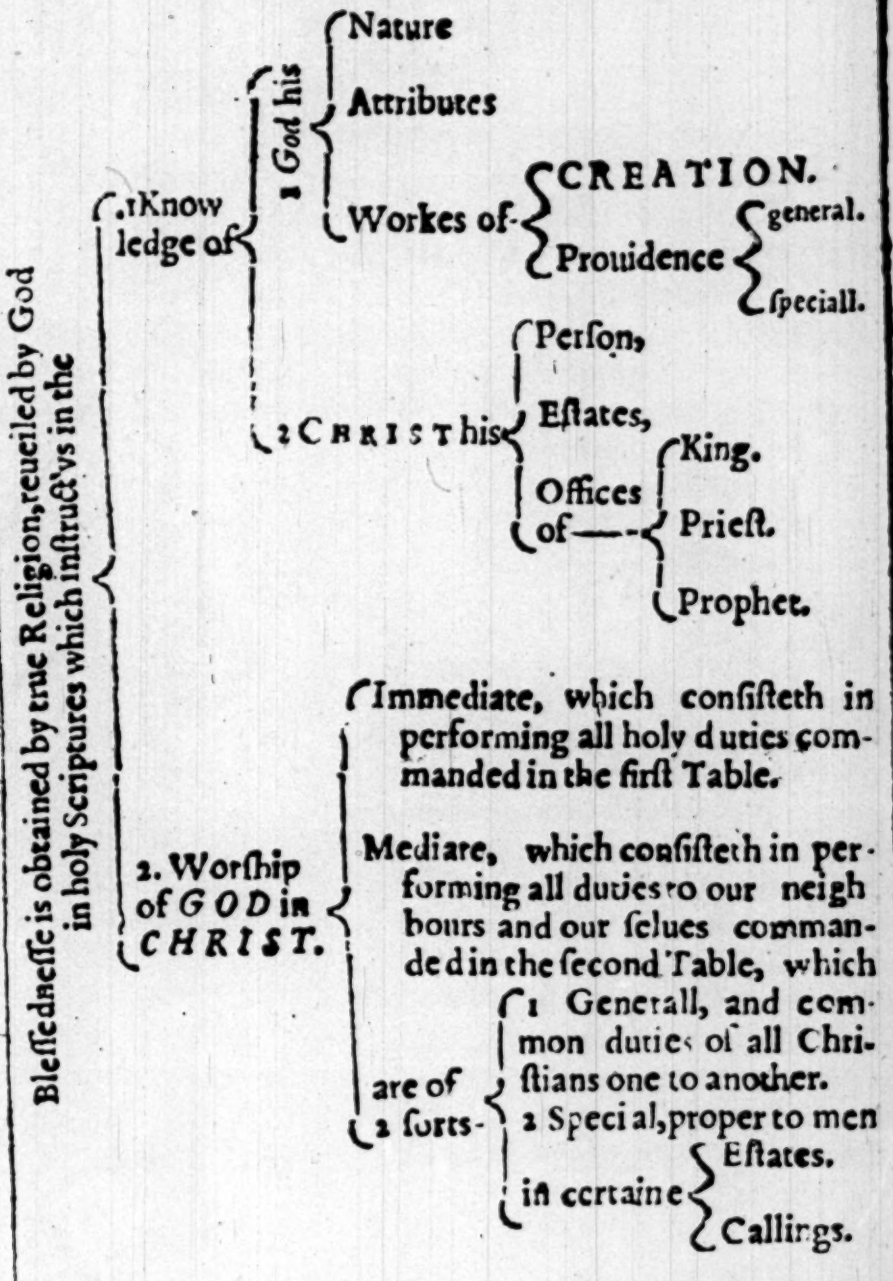
THou maist happily demand what hath the *Hand-Maid to Priuate Deuotion* to do with *Catechizing* of youth? she should attend her Mistresse in her clozet, and speake to none but God in holy Orizons, and heauenly Soliloquies. This indeed is the whole taske of *Priuate* Deuotion, as *Priuate* is taken in the most proper and restrained sense. But yet because such Religigious exercises as are kept within dores, are *priuate* in regard of those that are performed in the *Publike* Congregation, taking *Priuate* in a larger sense, all family piety, falleth within the Title of my

booke. Wherefore I haue thought fit not to confine *Deuotion* to her chamber, but to giue her the liberty of her houſe, and ſo not onely faſting, and praying with, but examining alſo, and *Catechizing* of thoſe that are vnder her roofe, come within her walke. Euery godly Parent, Tutor, and Maſter of a Family, reſoluing with *Ioſua*, *that He and his houſe will ſerue the Lord*, calleth thoſe that are vnder his charge ſometimes to an account how they *grow in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt*; and at leaſt on the Lords day (if not more often in the weeke) taketh care by himſelfe or ſome other, to inſtruct thoſe in his family that are ignorant, in the grounds of true Religion. Which that they may doe with more facility, I haue endeuoured to reduce into a ſhort totall ſumme, all neceſſary points of Faith, and ſpeciall duties of holy obedience required of euery man, in what

what place, ſtate, condition or calling ſo euer he be. And finding the multiplying of queſtions vpon queſtions, without ſhewing the coherence, and connexion between them; and the *Syſteme*, or body of the whole *Doctrine of Saluation*, to be very troubleſome, and burdenſome to the memory: I haue premiſed a briefe Table repreſenting the generall Method of this *Catechiſme*: which may ſerue for a *Modell* of all practick Theology, or Diuinity. For as *Cuſanus* ſaid, that the world was *Deus explicatus, God vnfolded*, or the diuine nature as it were *copied out*, and *exemplified at large*: ſo it is moſt true, that true Diuinity is nothing but *Catechiſmus explicatus, Catechiſme at large*. In the diuiſion of this *Summe of ſauing Knowledge*, I had an eye both to the ſeuerall *moneths* and *weekes* in the yeere. The whole is diuided firſt, into *foure generall parts*, and afterwards, theſe generall are ſubdiuided into *fifty* two

Sections, that as thy leisure serueth thee, thou maist goe through it all euery moneth, or euery yeere, handling or perusing one part or Section euery Lords day. But this I referre to thy discretion, and the whole to thy benigne interpretation and godly examination.

A Table representing the generall Method of this Part.



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THE

THE PRAYER *BEFORE THE Catechiſme.*

GRatious Father, who haſt prouided the ſincere *milke of the Word for New borne babes in Chriſt*; as thou haſt *ſtrong meate* for them that are of riper yeeres, and iudgement, and haſt commended to all *diſpenſers of thy holy myſteries*, as well the care of *feeding thy* tender *Lambes*, as thy well growne, and ſtronger *ſheepe*: Guide mee by thy holy ſpirit, that I may guide them in the *paths of righteouſnes*, and leade them to the *waters of comfort*, flowing from the Fountaine of thy moſt pure and holy Word. Seaſon their

their tender yeeres with true Religion; and powre into theſe *new veſſels* the *new wine* of thy Goſpell, that they ſauour not of the caske of the *old Man*. Open their hearts as thou *openedſt the heart of Lydia*, that they may *attend* to thoſe things that concerne their eternall ſaluation. Sit thou in the middeſt of vs here aſſembled, as thou ſateſt in the *middeſt of the Doctors in the Temple, oppoſing, and anſwering them*. Propound ſuch Queſtions by me, and returne ſuch Anſwers by them, as may cleerely expreſſe to our vnderſtanding, and imprint in our memories the neceſſary points of ſauing truth, and foundations of Chriſtian Doctrine; and may ſerue for the inſtruction of the ignorant, admonition of the learned, and *the building vp of vs all in our moſt holy faith*; So be it, *Amen*.

PARS

PARS PRIMA:

THE SVMME

of ſauing Knowledge.

SECT. Prim. DOMIN. Prim.

Of Catechiſme; the parts, and proper ends thereof.

Q. *HAT is Catechiſme?*

A. The ſumme of Chriſtian Religion reuealed by God, in holy Scriptures, for mans perfect inſtruction in the Myſteries of eternall ſaluation.

Q. *What doth Chriſtian Doctrine containe in it?*

A. The

A. The true knowledge, and worship of God in Christ.

Q. Where finde you the summe of this Doctrine?

A. 1. In the Decalogue, written by *God the Father.*
2. In the Lords Prayer, conceiued by *God the Son.*
3. In the Creed, set downe by the Apostles inspired by *the holy Ghost.*

Q. What containeth the Decalogue?

A. All duties to be performed by vs to God, and our neighbours.

Q. What containeth the Lords Prayer?

A. All benefits to bee desired of God.

Q. What containeth the Creed?

A. All things that are to bee beleeued concerning God, and his Church.

Q. What is the vse and proper end of Catechisme?

A. To instruct the ignorant and confirme the learned in the principles

ples of Religion ; and prepare both to the profitable vſe of the ſpeciall meanes of their ſaluation,

which are { Hearing the Word preached. / Receiuing the Sacraments. / Publique and priuate Prayer.

SECT. 2. DOMIN. 2.

Of bleſſedneſſe, and the meanes of obtaining it.

Q. What are the chiefeſt things to bee deſired of all men?

A. Gods fauour, bleſſings, and grace in this preſent life, and eternall bleſſednes, in the viſion, and fruition of him in the life to come.

Q. How may we attaine hereunto?

A. By true Religion, or *godlines*; *which hath the promiſe of this life, and the life to come.*

Q. What is godlineſſe?

A. The

A. The true worſhip, and ſeruice of the true *God*.

Q. *Where is this true God's worſhip, and ſeruice to bee learned, and knowne, and how?*

A. Obſcurely, and imperfectly it may be learned in the booke of the creatures, by the light of nature: but cleerely, and perfectly by the light of the Spirit in the Canonicall books of the Old and new Teſtament.

Sect. 3. Domin. 3.

Of Religion, and the parts thereof.

Q. *What doe the Scriptures teach in generall, concerning the true* God, *and his worſhip?*

A. 1. That we ought to know, and acknowledge the true *GOD* his { Nature / Attributes / Workes } { as farre forth as *God* hath made himſelfe knowne to vs.

2. That

2. That wee ought to know, and acknowledge *Ieſus Chriſt* (the Mediator betweene *God*, and man)

his { Perſon. / State. / Office.

3. That wee ought to worſhip *God* in *Chriſt*, and ſerue him both

{ Immediately, by religiouſly adoring him, and performing all ſuch holy rites vnto him as hee requireth in the firſt Table. Mediately, by readily obeying him, and performing all ſuch duties to our ſelues, and our neighbours as hee requireth in the ſecond Table.

SECT. 4: DOMIN. 4.

Of the Nature of GOD.

Q. *What doe the Scriptures teach concerning the nature of* God?

A. That he is One, true, eternall, ſimple, all-ſufficient, immutable infinite,

finite, incomprehenſible ſpirit; hauing being of himſelfe; diſtinguiſhed into three perſons of the ſame nature, dignity, and power.

{ The *Father* begetting.
{ The *Sonne* begotten.
{ The *holy Ghoſt* proceeding from them both.

Sect. 5. Domin. 5.

Of the principall attributes of GOD.

Q. What do the Scriptures teach concerning the attributes of God?

A. That he is a liuing, bleſſed, and glorious *God*; the great, high, and mighty Lord, and poſſeſſor of heauen and earth, and our moſt gracious, and louing Father, moſt holy, wiſe, iuſt, faithfull, and good.

Sect. 6 Domin. 6.

Of the workes of God *in generall.*

Q. What do the Scriptures teach concerning the workes of God?

A. That he decreeeth, and executeth all things for his glory, *according to the counsell of his owne will*; powerfully working all the good of nature, and grace in all things, and wisely disposing of all the euill, both of sin and punishment.

Sect. 7. Domin. 7.

Of God's decrees.

Q. What decrees of God *are registred in holy Scriptures for our instruction, and comfort?*

A. Two

A. Two Especially
- 1. His decree of *Creation* of all things.
- 2. His decree of *prouidence* ouer all, which is two-fold,
  - 1. Generall, concerning the present state of all things in this world.
  - 2. Speciall, concerning the eternall state of Angels, and men in the world to come.

Q. *What is this speciall decree properly called?*

A. Predestination.

Q. *What are the parts of it?*

A. Two
- Election
- Reprobation, or reiection.

Q. *What is Election?*

A. *Gods* eternall counsell, and purpose of chusing certaine Angels, and men, and bringing them to euerlasting happinesse, for the declaration of his infinite mercy.

Q. *What*

Q. *What is Reprobation?*

A. *Gods* eternall counsell, and purpose of leauing others in their sins, and the misery hee foresaw they would bring vpon themselues, and farther reseruing them to euerlasting torments, for the manifestation of his iustice.

Sect. 8. Domin. 8.

Of the Creation.

Q. *What learne you out of Scripture, concerning the execution of* Gods *decree of Creation?*

A. That in sixe dayes, hee made all things visible, and inuisible, of nothing, by his word, to the glory of his infinite power.

Sect. 9. Domin. 9.

Of Gods generall prouidence.

Q. *What learne you concerning* God *his decree of generall Prouidence?*

A. That

A That he preſerueth all things in their ſtate and kinde; and gouerneth them after an excellent manner, to the glory of his manifold wiſedome, and goodneſſe.

SECT. 10. DOMIN. 10.

Of the Predeſtination of Angels.

Q. What is reuealed in Scripture; concerning the execution of Gods decree of Predeſtination; and firſt of Angels?

A. That hee ſuffered the reprobate Angels voluntarily, without any temptation, to fall into the vnpardonable ſin of Apoſtaſie; and that he reſerueth them in *chaines of darkeneſſe, till the iudgement of the great day.* But contrarily, that hee hath confirmed the Elect Angels in their holy, and bleſſed eſtate.

SECT.

Sect. II. Domin. II.

Of the Predeſtination of men.

Q. *What is reuealed in Scripture concerning the predeſtination of men?*

A. That he gaue all men in *Adam* and *Eue* a Lawe, and free will to keepe it, or breake it: and after they abuſed their free will, & brake that Lawe, and thereby brought a curſe vpon them, and all their poſterity: that of his mercy and grace, he choſe and chooſeth ſome out of the eſtate of miſery, and corruption; maketh them his ſonnes by adoption, calleth them to the *knowledge of the truth*, *regenerateth* them by his *ſpirit*, *iuſtifieth* them by *faith*, and in the end, crowneth them with euerlaſting glory. Others hee leſt, and leaueth in the ſtate of miſery & corruption, offereth them ſome outward meanes, and ſometimes inward alſo, ſo farre as maketh them vnexcuſable, and for their refu-

fall, or abuſe of them *hardeneth them, caſting them into a reprobate ſenſe*; and in the end after many iudgements, and Plagues in this life, condemneth them to euerlaſting torments in hell.

PARS II.

SECT. 12. DOMIN. 12.

Of Chriſt *his Perſon.*

Q. WHat are we to know and acknowledge concerning Chriſt *the Mediator?*

A. His { Perſon. / State. / Office.

Q. What ought we to beleeue touching his Perſon?

A. That he is *God*, and man, in one perſon, *conceiued by the Holy Ghoſt, incarnate of the Virgin Mary.*

SECT.

Sect. 13. Domin. 13.

Of Christ's *estate of humiliation.*

Q. In what state, or states, doth the Scripture describe him to vs?

A. In two states, { 1. Of humiliation. 2. Of exaltation.

Q. What suffered hee in the state of humiliation?

A He bare all *our infirmities, became subiect to the Law, and was obedient to death, euen the death of the Crosse, was buried, and descended into hell.*

Sect. 14. Domin. 14.

Of Christ *his estate of exaltation.*

Q. What did Christ *in the state of exaltation?*

A. Hee laid downe all our infirmities, *arose from the dead, ascen-*

ded into heauen, ſitteth at the right hand of God, and *ſhall come in the Cloudes with great glorie to iudge the quicke and the dead.*

SECT. 15. DOMIN. 15.

Of Chriſt *his Propheticall Function.*

Q. *What Office did the Sonne of God take vpon him for the ſaluation of man?*

A. The Office of a Mediatour, betwixt *God* and man.

Q. *How performeth hee this Office?*

A. By executing the functions of a { *Prophet.* / *Prieſt.* / *King.*

Q. *What appertaineth to* Chriſt's *Propheticall Function?*

A. To reueale the hidden wiſedome of his Father.

Q. *How hath hee heretofore executed this Function?*

A. Before his Incarnation, by the

the Prieſts and Prophets of the old Lawe. In the dayes of his fleſh hee executed it in his owne perſon, preaching the Goſpell, which is the Couenant of grace, and inſtituting Sacraments, as ſeales thereof;

viz.-- - { Baptiſme; which is the ſeale of regeneration, and our enterance into the Church.
The Lords Supper, which is the ſeale of our ſpiritual growth, and nouriſhment in the Church.

Q. *How doth hee yet execute his Function?*

Anſw. By the Miniſters of the Word, whom hee furniſheth with giftes anſwerable; and aſſiſteth them in the holy workes of their ſacred calling with his Spirit, enlightening the vnderſtanding, and opening the hearts of all Belieuers, to make their Miniſterie both powerfull and effectuall.

Q. *What benefites reape wee by* Chriſt's *Propheticall Function?*

A. Vocation, and the Effects thereof; incorporation into *Christ's* mysticall body; faith, *spirituall wisedome and understanding*, with other sanctifying graces of the *holy Ghost*.

Sect. 16. Domin. 16.

Of Christ his Priestly function.

Q. What appertaineth to Christ's *Priestly* function?

A. To *cleanse vs from our sinnes, and reconcile vs to* God *his Father.*

Q. How did he execute this function?

A. By fulfilling the Law, and offering vp himselfe vpon the Altar of the Crosse, for a propitiatory sacrifice for our sinnes.

Q. How doth hee yet execute this office?

A. By *appearing* at *the right hand of God, to make intercession for vs.*

Q. What

Q. *What benefits reape wee by his Priesthood?*

A. Iustification, with the fruits thereof; free accesse vnto God, with confidence; setled peace of conscience, and vnspeakable *ioy in the holy Ghost.*

Sect. 17. Domin. 17.

Of CHRIST *his Kingly Function.*

Q. *What appertaineth to* Christ's *Kingly Function?*

A. To Rule and Gouerne his Church.

Q. *How hath hee executed this Function?*

A. By making laws for the whole company of the Faithfull, and establishing a perpetuall gouernment in his Church.

Q. *How doth he yet execute this royall Function?*

A. First, by his Spirit ruling in

our hearts, and ſubduing the flesh to the Spirit.

2. By protecting vs againſt all our ghoſtly and bodily enemies.

3. By inflicting iudgements vpon the enemies of his Church.

4. By aduancing his Elect to a Kingdome in Heauen.

Q. What benefits reape wee by his Kingdome?

A. Glorification, with the parts thereof; victorie, ſafetie, eternall glorie.

Sect. 18. Domin. 18.

Of the Church, and the parts thereof.

Q. *For whom did* Chriſt *take our nature vpon him, and diſcharge his threefold office?*

A. For his *Myſticall Body*, the Catholike *Church*.

Q. *What meane you by the Catholike* Church?

A. The whole Company of the Elect,

Elect, called already, or to be called, by the Word, and Spirit out of the estate of corruption, and seruitude of sin, into the *glorious liberty of the Sonnes of God*, to be *Co-heires* with *Christ* in his Kingdome.

Q. Where is this Company to be found?

A. It is partly *triumphant* in Heauen with CHRIST their Head; partly *militant* vnder the Crosse, dispersed ouer the face of the whole earth, where Christian Religion is professed, and beleiued.

SECT. 19. DOMIN. 19.

Of the Notes of the true Church.

Q. Is the Catholicke Church a Visible Company: that we may know whither to repaire for the meanes of saluation; or is it altogether inuisible?

A. It is visible in respect of the

outward badge of profeſſion; and it may be diſcerned by two notes eſpecially, *viz.* the ſincere preaching of the Word, and right and due adminiſtration of the Sacraments, agreeable to the holy Scriptures. But it is inuiſible in reſpect of the inward *ſeale* of *Goas* Election, *who alone knoweth who are his.*

Q. *How then may a man know that he belongeth to the number of the Elect, and is a liuing member of* Chriſt?

A. 1. By the teſtimony of the ſpirit, *which witneſſeth to our ſpirits, that we are the Sonnes of God.*

2. By conformity of our Beliefe to the holy Scriptures in all points neceſſarie to ſaluation.

3. By a liuely hope and particular affiance in Chriſt and his merits, for our ſaluation, grounded on the promiſes of the Goſpell, applyed to vs by a ſpeciall faith.

4. By diuerſe remarkable effects of a iuſtifying faith, and ſanctifying grace which are eſpecially theſe:

1. True

1. True Humility.
2. Vnfeigned Repentance.
3. Sonne-like feare.
4. Vniuerſall and abſolute ſubmiſſion to *Gods* will.
5. Comfortable patience in all afflictions.
6. Proficiency and perſeuerance in godlineſſe.
7. Setled peace of Conſcience.
8. Vnſpeakeable *ioy in the Holy-Ghoſt.*

PARS. III.

SECT. 20. DOMIN. 20.

Of the two-fold worſhip of God, *and of faith.*

THis may ſuffice concerning the Knowledge of *God*, and *him whom he hath ſent Ieſus Chriſt* to diſcharge the Office

Office of a Prophet, Prieſt, and King for his Church.

Q. How ought wee to worſhip, and ſerue God?

A. Both immediately, and mediately, as before I ſaid.

Q. How immediately?

A. Both inwardly, and outwardly.

Q. How inwardly?

A. By faith, and other diuine graces that iſſue from faith.

Q. What is Faith?

A. An infuſed habit, or ſpirituall grace, wherby we ſtedfaſtly belieue all things contained in holy Scriptures, and particularly apprehend, and apply vnto our ſelues the promiſes of *God* in *Chriſt*, wholly relying vpon him for our ſaluation.

SECT.

Sect. 21. Domin. 21.

Of Humilitie, and honouring God, and how they are the fruites of Faith.

Q. What diuine Vertues are the speciall issues of Faith?

A. Humility, honour, reuerence, obedience, patience, loue, feare, repentance, zeale, hope, and confidence.

Q. What is Humilitie?

A. A diuine Vertue, or grace, wherby we wholly deny our selues, and carrie our selues lowly before *God* and men.

Q. What is honour?

A. A diuine Grace, or Vertue, whereby we admire, and aduance *Gods* super-excellent Maiestie, and yeeld him all glorie, and praise.

Q. How doth faith beget these Vertues?

A. As

A. As it apprehendeth *Gods* infinite perfections.

SECT. 22. DOMIN. 22.

Of Reuerence, Obedience and Patience; and how they are the fruits of Faith.

Q. What is Reuerence?

A. A diuine grace, or vertue, wherby we ſtand continually in awe of the diuine Maieſtie, and neuer ſpeake, or thinke of *God*, without a trembling aſtoniſhment, and holy feare.

Q. What is Obedience?

A. A diuine grace, whereby we apply our ſelues wholly to *God*, and endeuour to fulfill all his Commandements.

Q. What is Patience?

A. A diuine Grace, or Vertue, whereby wee *ſubmit our ſelues vnder the mighty hand of God*, and with-

without grudging, or repining, endure whatsoeuer he layeth vpon vs.

Q. *How doth faith beget these Vertues?*

A. As it fixeth the eye of the soule vpon the omnipotent power, all-seeing wisedome, and soueraigne Maiesty of *God*.

Sect. 23. Domin. 23.

Of Loue, Feare, Repentance, Gratitude and Zeale; and how they are the fruits of Faith.

Q. *What is diuine Loue?*

A. A spirituall grace, whereby wee preferre *God* before all things, and set our hearts, and whole delight on him.

Q. *What is Filiall feare?*

A. A spirituall grace, whereby wee are carefull to shunne, and auoide anie thing that may offend our

our heauenly Father.

Q. What is Repentance?

A. A ſpirituall grace, whereby wee are heartily ſorry, as oft as wee offend, and earneſtly deſire and ſtedfaſtly purpoſe to amend.

Q. What is gratitude to God?

A. A ſpirituall Grace, or Vertue, whereby both in word, and deede we endeuour to expreſſe our thankfulneſſe to *God*, lauding him for his benefits, and contributing to the maintenance of his ſeruice.

Q. What is Zeale?

A. A diuine vertue, whereby we are continually enflamed with a deſire to promote *Gods* glory.

Q. How doth faith beget theſe Vertues?

A. By fixing the eye of the ſoule, and apprehending *Gods* infinite bountie, and goodneſſe.

SECT.

Sect. 24. Domin. 24.

Of hope, confidence, and magnanimitie, and how they are the fruites of Faith.

Q. What is Hope?

A. A diuine, or theologicall vertue, whereby wee exspect the performance of all *God's* promises touching our saluation.

Q. What is confidence?

A. A diuine Vertue, whereby we continually depend vpon *God*, and trust in him, in all difficulties and dangers.

Q. What is magnanimitie, or spirituall courage?

A. A diuine Vertue, or spirituall Grace, whereby wee valiantly attempt, and atchieue matters of greatest difficultie, in *Gods* cause, and for the maintenance, and aduancing of Religion.

Q. How

Q. How doth Faith produce these diuine Vertues?

A. As it apprehendeth *Gods* Truth, and faithfulneſſe in his promiſes, and applyeth them to vs in particular.

SECT. 25. DOMIN. 25.

Of the outward worſhip of God *in generall.*

Q. Thus much of the inward worſhip: How ought wee to worſhip God outwardly?

A. By hearing the Word; receiuing the Sacraments, Prayer, profeſſion of our faith, keeping the Sabboth, and the religious vſe of Oathes and Vowes.

SECT. 26. DOMIN. 26.

Of keeping the Sabboth.

Q. *How worſhip wee* God *in keeping the Sabboth?*

A. By

A. By ſequeſtring it from our accuſtomed buſineſſe, and dedicating it to the immediate worſhip of *God*, and his peculiar ſeruice.

SECT. 27. DOMIN. 27.

Of hearing the VVord.

Q. How ought wee to vvorſhip God *by hearing the VVord?*

A. By repairing frequently to the Church; there reuerently, attending to the VVord read, or preached, ſeriouſly meditating vpon it, and endeauouring to practiſe it in our liues and conuerſations.

SECT. 28. DOMIN. 28.

Of Prayer, and the parts thereof.

Q. How ought we to worſhip God *by Prayer?*

A. By calling vpon the Name of *God*,

of *God* through Christ, out of a true sense, and feeling of our wants and infirmities; and a liuely faith in his promises feruently, and constantly, both publikely, and priuately, for such things as are agreeable to his holy will.

Q *What are the parts of prayer?*

A. First an humble confession of our sinnes.

Secondly, a hearty thanksgiuing to *God* for his benefits.

Thirdly, a feruent desire, and asking such things as we neede.

Sect. 29. Domin. 29.

Of receiuing the Sacrament, and necessary preparation thereunto.

Q. *How are we to worship* God *by receiuing the Sacraments?*

A. By { Preparation, before we receiue. / Reuerent intention in the receiuing. / Thanksgiuing after it.

Q. *How*

Q. *How ought we to prepare our ſelues before wee come to the Communion?*

A. By ſpeciall { Prayer. / Examination.

Q. *What ſpeciall prayer is requiſite?*

A. A Prayer to God, to aſſiſt vs in this holy exerciſe, and make vs worthy receiuers; and to conferre on vs thoſe graces that are promiſed to all that communicate worthily: And laſtly, to giue vs a ſenſe and feeling of them in our ſelues.

Q. *Wherein ſtandeth our ſpeciall examination?*

A. In foure points principally.

Firſt, whether wee haue a true ſenſe, and remorſe of conſcience for our ſinnes paſt; and a vehement deſire, and conſtant purpoſe of amendment; whence ariſeth a hungring, and thirſting for grace.

Secondly, whether wee haue a competent meaſure of knowledge in the grounds of Chriſtian Religion

gion in generall, and in particular of the Sacraments.

Thirdly, whether we haue a particular affiance in *Christ*, and grounded perſwaſion of our ſaluation by his death and paſſion.

Fourthly, whether our hearts are free from malice, and hatred; and vvhether vvee beare true, and ſincere affection to all CHRIST'S members.

SECT. 30. DOMIN. 30.

Of Oathes, Vowes, and profeſſion of our faith.

Q. How ought we to worſhip God *by Oathes, Vowes, and profeſſion of our faith?*

A. 1. By ſwearing by *God*
- *In truth*, not falſely.
- *In Iudgement*, not raſhly, nor vpon any ſlight occaſion.
- *In Iuſtice*, not maliciouſly, to a vvicked end.

2. By

2. By making holy Vowes vnto *God*, and religiouſlie performing them.

3. By publikely teſtifying the truth of the holy Goſpell, and ſealing it with our bloud, if it be required of vs.

PARS IV.

SECT. 31. DOMIN. 31.

Of the Chriſtian Duties we owe to our ſelues.

Q. BY *your Anſwers, I vnderſtand what you meane by the immediate worſhip of* God, *both inward and outward: Now tell mee, wherein conſiſteth the mediate Worſhip of* God, *or rather ſeruice or obedience to him?*

A. In ſuch duties, as by *Gods* command, wee owe to our ſelues, and our brethren.

Q. VVhat

Q. *VVhat duties owe wee to our ſelues?*

A. 1. To prouide for the good of our Soules, improuing our naturall faculties by Art and Induſtrie: but eſpecially by ſeeking after the gifts of *God's* Spirit, and vſing all meanes to encreaſe them in vs.

2. To prouide for the good of our bodies, by ſobriety, wholſome diet, comely rayment, moderate exerciſe and phyſicke.

3. To prouide for our good name, by taking vertuous and honeſt courſes, and following after ſuch things as are *praiſe-worthy*, and eſchewing the contrary.

4. To prouide for our eſtate; by, firſt, Carefull getting; ſecondly, Frugall ſauing; thirdly, Wiſely vſing the goods of this life, and diſcreetly managing our priuate affaires.

SECT.

Sect. 32. Domin. 32.

Of the common duties wee owe to our Neighbours.

Q. VVhat duties by God's *commandement are wee to performe to others?*

A. They are either { General & common duties of all Christians one toward another: / Or, Speciall duties proper to certaine estates, and callings of men.

Q. What are the generall duties of all men (especially Christians) one toward another?

A. They are compriſed in theſe two Vertues { Innocency, / Charity.

Q. VVhat doth Innocencie require?

A. That we hurt not, nor wrong any man in { Perſon, / Goods, / Name,

Q. What doth Charity require?

A. That we do all the good we can to our brother; *abounding in good workes*, which may be reduced to foure heads; *viz.*

workes of { Humanitie. / Meeknesse. / Friendship. / Zeale.

Sect. 33. Domin 33.

Of the speciall works of Humanity.

Q. What are the speciall workes of Humanitie?

A. To be compassionate towards our brother: *feed the hungrie; cloath the naked; harbour the stranger; relieue the oppressed;* redeeme the captiue; *defend the fatherlesse and widdow;* visit the sick; and bury the dead.

Sect. 34. Domin. 34.

Of the speciall workes of Meeknes.

Quest. VVhat are the speciall workes

workes of meekeneſſe ?

A. To *beare one anothers burdens*; *forgiue one another* all priuate iniuries and wrongs; to endeauour to make peace between others, and *(if it bee poſsible)* to *haue peace* our ſelues *with all men.*

Sect.35. Domin.35.

Of the ſpeciall workes of Friendſhip.

Q. *What are the ſpeciall workes of Friendſhip ?*

A. 1. To preſerue (as much as in vs lieth) the life of our brother, by counſell, aide, and aſſiſtance.

2. To endeuour to preſerue his good name, and credit, by affording him our true teſtimonie and iuſt defence; commendation of his good parts, and couering his infirmities.

3. To endeauour to preſerue, and better his eſtate, by dealing truely with him in all bargaines, and contracts, lending him freely, and con-

tributing liberally to his neceſſities, according to our means and ability.

Sect. 36. Domin. 36.

Of the ſpeciall works of Chriſtian Zeale.

Q. What are the ſpeciall workes of Zeale, or holy and Chriſtian loue towards our brother?

A. To ſeek to win him to *Chriſt*, and to labour his eternall ſaluation.

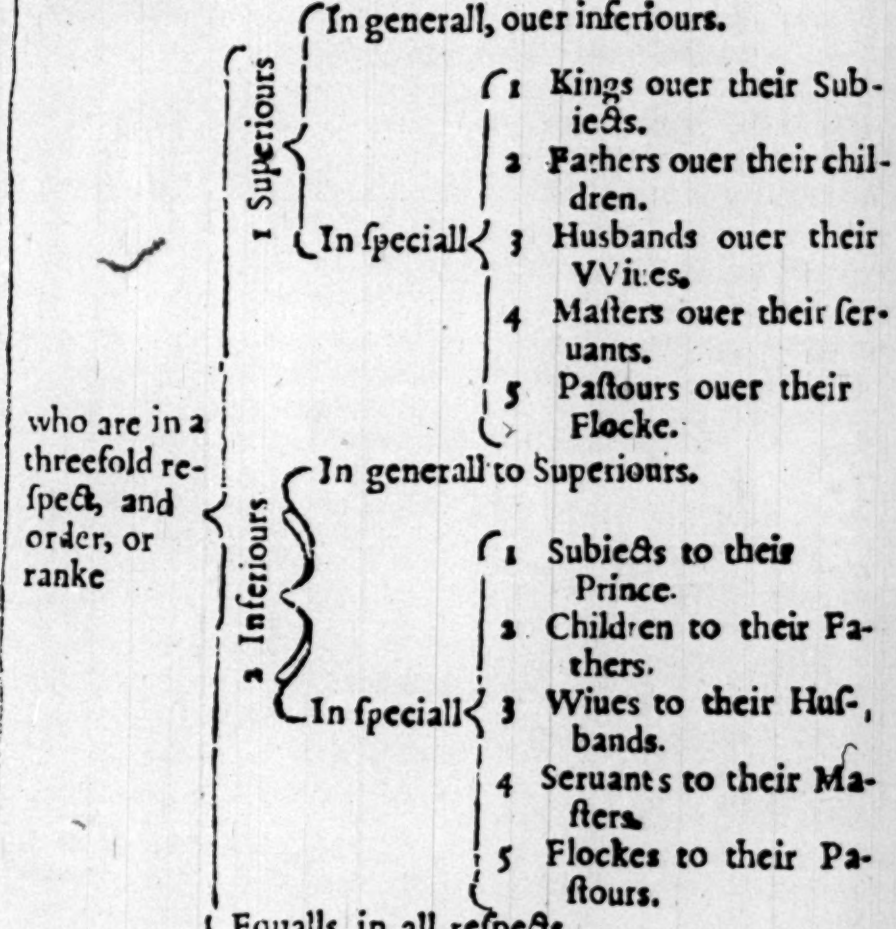
1. By inſtructing him in the Truth.
2. Conuincing his errors.
3. Admoniſhing him of his duty.
4. Reprouing his faults.
5. Compaſſionating his falls.
6. Reioicing at his recouery.
7. Comforting him in all temptations, and afflictions.
8. Auoiding all ſcandalous carriage before him.
9. Giuing him good example.

Sect. 37. Domin. 37.

Of the duties of Superiors towards Inferiors.

Q. Besides these generall duties, you mentioned speciall duties to men in respect of certaine estates and callings. What meane you by states?

A. The condition, qualitie and degree of men,



Q. What are the duties of Superiours in generall toward their inferiours?

A. 1. To carry themselues with that grauity and discretion towards them, that they may deserue respect and reuerence from them.

2. To respect them in their place; not despising their aduised admonitions, nor sleighting their iust grieuances and complaints.

3. To employ their eminent gifts (in what kind soeuer they are) to the glorie of *God*, and good of them.

4. To countenance and encourage them in good courses, and discourage them in the contrarie,

5. To *shine* before them in good example of life and conuersation; (which is a dutie of all Christians, but more especially concerneth superiours, because their example preuaileth most either way.)

SECT.

Sect. 38. Domin. 38.

Of the duties of Inferiours towards their ſuperiours.

Q. What are the duties of inferiours in generall towards their ſuperiours?

A. 1. To yeelde them that reuerence, which is any way due to their perſons or places.

2. To harken to their ſage counſels and admonitions.

3. To make vſe of their gifts, and benefit themſelues by them.

4. To recompence them for the good they receiue by them, at leaſt by a thankfull acknowledgement.

5. To imitate their vertues, and follow their good example.

Sect. 39. Domin. 39.

Of the duties of equals.

Q. What are the duties of equals?

A. To conuerſe friendly, ciuilly,

uilly, and curteouſly one with another,

- Friendly, in mutuall office of loue.
- Ciuily, in ſaluting, taking leaue and the like commendable complement.
- Courteouſly, *in honour, one going before another.*

Sect. 40. Domin. 40.

Of the duties which Chriſtian Religion requireth of Kings.

Q. What are the duties of Superiours inſpeciall, and firſt of Kings?

A. 1 To make wholeſome and godly Lawes and Edicts for the

1. Eſtabliſhing of Religion.
2. Execution of Iuſtice.
3. Preſeruation of Peace.
4. Welfare of { Church. / Com non-wealth.

2. To appoint Officers vnder them; *men fearing God, and hating Couetouſneſſe.*

3. To call aſſemblies (as oft as it is need-

needfull) Eccleſiaſticall and Ciuill, for the better ordering of the affaires of Church and Common-wealth.

4. To ſee (as much as in them lyeth) that all their ſubiects, in their places diſcharge their dutie.

5. To preferre, and reward thoſe that deſerue well in Church, or Common-wealth.

6. To puniſh all ſorts of delinquents with indifferency and equity.

7. To defend their Subiects againſt violence and wrong, both by { Lawe. / Sword.

8. To prouide the beſt they can for their ſubiects after their death, by taking care for their ſucceſſor, eſpecially in Electiue Kingdomes, where there is no ſucceſſor deſigned by Lawe, or Heire apparant of the Crowne.

Sect. 41. Domin. 41.

Of the ſpeciall duties of ſubiects to their King.

Q. What are the ſpeciall duties of ſubiects?

A. 1. To make ſupplication in ſpeciall for their Prince.

2. To honour his Perſon.

3. To obey his Lawes.

4. To feare his power, and ſubmit themſelues to it.

5. To beare arms for him in time of warre, if their age, ſexe, and calling permit.

6. To do him faithfull ſeruice in their ſeuerall place, and office; ſeeking by all meanes to preſerue

his { Life. / State. / Honour.

7. To pay willingly all dues vnto him.

8. To obey his inferiour Officers and Miniſters.

Sect.

Sect. 42. Domin. 42.

Of the duties of Christian Parents.

Q. *What are the duties of Christian Parents?*

A. 1. To blesse their children.

2. To instruct them in the grounds of Religion.

3. To excite them to vertue by { Prayses. Promises. Rewards.

4. To deterre & reclaime them from vice by---- { Rebukes. Threats. Moderate chastenings.

5. To bring them vp in good nurture, and fit them for some calling.

6. To allowe them competent maintenance, by their life time.

7. To prouide for them after their death, as they are able by leauing their substance, and goods to them.

8. To

8. To defend them from iniury.

9. To haue a care of diſpoſing them in marriage, if they are thereunto inclined.

Sect. 43. Domin. 43.

Of the ſpeciall duties of Children.

Q. What are the ſpeciall duties of Children?

A. 1. To pray in ſpeciall for their Parents ſafety and happineſſe.

2. To hearken to their counſels, and inſtructions.

3. To yeeld them all reuerent reſpect.

4. To *obey them in the Lord.*

5. To endure their rebukes, and moderate chaſtenings.

6. To couer their infirmities.

7. To comfort them by their vertuous diſpoſition, and towardlineſſe.

8. To ayde them (according to their power) if they ſtand in need of their

their helpe, or reliefe.

Sect. 44. Domin. 44.

Of the ſpeciall duties of Maſters.

Q. What are the ſpeciall duties of Maſters?

A. 1. To take ſpeciall care that their ſeruants ſerue *God*, and liue in good order.

2. To prouide for them (as parts of their family,) ſuch things as are needfull, and fit.

3. To vſe their power ouer them moderately, *knowing that they alſ haue a Maſter in Heauen.*

4. To reward them agreeably to their deſerts, paying them their wages in due ſeaſon, and otherwiſe gratifying them as it ſhall ſeeme fit, and they deſerue.

SECT.

Sect. 45. Domin. 45.

Of the ſpeciall duties of Seruants.

Q. *What are the ſpeciall duties of Seruants?*

A. 1. To do their Maſters true, and faithfull ſeruice.

2. To obey them, and ſubmit themſelues vnto them, though they are *froward.*

3. To pray for their Maſters ſafety, wealth, and happineſſe.

Sect. 46. Domin. 46.

Of the duties of Married folke.

Q. *What are the duties of married folke?*

A. They are of two ſorts,

- Common to both.
- Proper.

Q. *What are the common duties?*

A. 1. To

A. 1. To dwell together.

2. To expreſſe all entire, and loiall affection one to another.

3. To bend their endeuours to helpe each other; and both to ioine for the good of the Family.

SECT. 47. DOMIN. 47.

Of the duties of the Husband.

Q. What are the proper duties of the Husband?

A. 1. VViſely to gouerne his Wife, as being *her Head.*

2. *To nouriſh and cheriſh her, as his owne fleſh.*

3. To inſtruct her in the points of Religion.

4. To protect, and defend her from iniurie and wrong.

SECT.

Sect. 48. Domin. 48.

Of the duties of the VVife.

Q. *VVhat are the proper duties of the Wife?*

A. 1. To yeeld reuerent reſpect to her Husband, of what condition ſoeuer he be.

2. To obey (as a VVife) in all things *ſubmitting* her ſelfe to her Husband.

Sect. 49. Domin. 49.

Of the duties of Paſtors.

Q. *What are the duties of godly Paſtours?*

A. 1. To increaſe their Talent of knowledge by the ſtudy of the holy Scriptures, that they may the more ſufficiently diſcharge their dutie to their Flocke.

2. To

2. To conceiue and deliuer holy formes of Prayers, and Thanksgiuing in the name of the whole Congregation.

3. To preach the Word of *God*
- Sincerely.
- Faithfully.
- Diligently.
- Discreetly.
- Zealously.

4. To administer the Sacraments rightly, and duly.

5. To exercise such Ecclesiasticall discipline as appertaineth to them, according to Gods Word, and the Canons of the Church.

6. To conforme themselues to the holy and decent Orders of the Church, performing all Rites and Ceremonies enioined by it; as reading the Litturgy, Marrying, Burying, &c.

7. To leade a strict, and exemplary life.

SECT.

Sect. 50. Domin. 50.

Of the duties of the flocke toward their Paſtor.

Q. *What are the duties of the flock towards their Paſtour?*

A. 1. To pray with, and for their Paſtour, that his Miniſtery may bee effectuall among them.

2. To heare their owne Paſtour diligently.

3. To *obey him in the Lord.*

4. To haue him in *reuerent account*, and eſtimation *for his workes ſake.*

5 To yeeld him ſufficient & comfortable maintenance, by paying duly and willingly their Tithes, and offerings where the Church hath ſo well prouided; according to Gods Lawe, and where it hath not, to ſupply the defect by voluntary contributions.

6. To ayde and aſſiſt him againſt ſuch as oppoſe his Miniſtery.

SECT. 51. DOMIN. 51.

Of the speciall duties of men in respect of personall callings.

Q. What are the speciall duties of men, in respect of their personall callings?

A. 1. To prepare and fit themselues for some lawfull calling, most agreeable to their gifts, meanes, and inclinations.

2. To enter into it lawfully, and discreetly, not vnaduisedly, nor by indirect meanes.

3. To walk in it worthily, *viz:*

1. Religiously, in all workes of their calling, hauing a reference to *God.*

2. VViselY spending their time in necessary & profitable workes of their calling; not curious or superfluous.

3. Diligently, and assiduosly; not liuing idely,

ly, vpon other mens labours.

4. Vprightly, vſing no vnlawfull means of gaining.

5. Ingenuouſly, free from couetouſnes and baſeneſſe.

6. Decently, vvithin the compaſſe of their calling, not exceeding in apparel, retinue, their Table, or other expenſe.

7. In-offenſiuely, giuing no ſcandal to their calling, by their vicious life, and conuerſation.

4. To leaue it willingly, when either *God* calls them to an higher, or more neceſſary, or profitable calling; or diſableth them for this; or Authotity remoues them: Otherwiſe to hold it conſtantly, to the end.

SECT.

Sect. 52. Domin. 52.

Of the speciall Antidotes, or Preseruatiues against sinne.

Q. *What are the speciall Preseruatiues against sinne, and meanes to increase sanctifying Grace.*

A. 1. Frequent, & feruent Prayer, with Thanksgiuing.

2. The exercising our selues in reading, and hearing the holy Scriptures, and *meditating vpon them day and night.*

3. Often receiuing the blessed Sacrament, with due preparation before, and holy Vowes after.

4. Conferring with godly Pastors, and other Religious Diuines, touching our spirituall estate, and following their holy counsels, and directions.

5. Conuersing with the best sort of Christians, and imitating them in the best things.

6. Often

6 Often visiting the sicke lying vpon their death-beds, and making vse of their godly speeches, and behauiour at their departure.

7 Reading; or if we are not able to reade, hearing read,

deuout { Treatises, or Discourses. Sermons. Meditations. Histories, &c.

8 Euery night examining, { Our Faith by the CREED. Our desires, by the Lords PRAIER. Our thoughts, words and deeds by the DECALOGVE.

9 Obseruing what temptations we are most subiect to; and arming our selues against them.

10 Auoiding all occasions of sin; especially flying euill company.

11 Resisting the first motions to sinne, and killing the Cockatrice in the egge.

12 Em-

12. Employing our ſelues continually about ſome lawfull worke, that the Diuell finde vs not idle.

13. The conſideration of the dreadfull Maieſty of *God* in vvhoſe preſence and eye we are alwaies.

14. The conſideration of the infinite goodneſſe of God whom wee grieuouſly offend, by the leaſt ſinne.

15. The conſideration of *God's* fearefull iudgements vpon ſinners in former times, and in our memorie.

16. The pricking our conſcience with the remembrance of our former ſinnes; eſpecially ſuch as haue layen heauieſt vpon vs; ſaying to our ſelues in the words of the Apoſtle, or the like. *VVhat fruit had wee in thoſe things whereof wee are now aſhamed?*

17. The conſideration of the certainty of our death, and the vncertainty of the time.

18. The conſideration of the ſtrickt account wee are to make at the day of Iudgement.

19. The

19. The consideration of the euerlasting, and vnsufferable torments of the wicked in hell.

20. The consideration of the eternall, and vnconceiuable ioyes of the godly in heauen.

Who so doth these things shall neuer fall.

HEB. 13. VER. 20. 21.

20. *The GOD of Peace that brought again from the dead our Lord* IESVS *the great Shepheard of the sheepe, through the bloud of the euerlasting Couenant,*

21. *Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through* IESVS CHRIST, *to whom bee prayse for euer, and euer,* Amen.

Δόξα τῷ Θεῷ ἐν ὑψίστοις.

FINIS.